

EESHAAVAASYOPANISHAD

The supreme lord has settled the creation of this universe. Therefore, enjoy with a spirit of renunciation. Do not desire the wealth of others—(1)

(‘Universe’ means ‘that which has motion’, ‘creation’ means ‘motion—dynamic’. Everything of the world has movement. There is motion in the sun, earth, moon, stars, there is movement in each of their fragment. Is this movement accidental? No, there is someone who provides this movement, some ‘master’, some ‘supreme being’. While providing movement, that supreme being is not sitting aloof, he dwells in each and every moving atom. When he dwells in each and every particle, and that also in the capacity of a ‘master’—supreme being, then what is ours?—all this belongs to Him. With what rationale will he enjoy the universe, if man maintains that it is He who is the master of this universe? He will indeed realise that he eats what He provides, drinks what He offers, have recourse to what He provides. He will enjoy the material world, understanding that all is His—not mine, he will enjoy with wisdom in renunciation, he will act but with a sentiment of detachment. All objects in the world

ॐ ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम् ॥ १ ॥

om eeshaa-vaasyam-idam sarvam yatkincha jagatyaam jagat. tena tyaktena bhunjeethaa maa gridhah kasya swid-dhanam—(1)

Om—God (this is the name of the supreme lord, while starting every work God is remembered as an auspicious observance in ancient literature); **eeshaa**—from God; **vaasyam**—worthy of settling or causing to settle, already settled **idam**—this; **sarvam**—all; **yat**—that; **kinch**—everything; **jagatyaam**—dynamic creation of God, that is, in real form of

belong to Him, hence thinking of His objects as one's own is like stealing. Whatever one has, when that also is perceived as stealing, in that case attempting to own whatever is someone else's instead is double theft from His point of view. He who understands that the world is active, (moving, dynamic), that movement cannot come without its bestower, movement (action) is inside every particle (atom), therefore the bestower of movement also dwells in each particle (atom), He alone is the lord of all this, in that case he cannot present before Him any other view point besides enjoyment which is untainted, unattached and forsaken.)

All is His. This does not mean sitting idle at home shunning all work. Man must engage in action (karma) but engage in action without desire (nishkaama karma), and may desire to live in this world for 100 years while engaging in action (karma). In this way man is not covered with a coating of action (karma). Without this, there is no recourse—(2)

(If there is action—karma—the coating of karma is bound to be. The author of the Upanishad asserts that there is also such a path in life where we engage in karma and still there is no covering of karma. It is because of the cover of karma

nature; **jagat**—movable, dynamic; **tena**—from Him, due to that reason; **tyaktena**—from being given, keeping the sentiment of renunciation; **bhunjeethaah**—enjoy, experience; **maa**—do not, **gridhah**—long for, yield to temptation; **kasyaswit**—whosoever; **dhanam**—of wealth; or **dhanam kasya-swid**—whose wealth is it?—(1)

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतः समाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

kurvan-evah karmaani jijee-vishechchhatam samaah. evam twayi naanya-theto-asti na karma lipyate narey—(2)

kurvan—while conducting; **eva**—only; **iha**—here, in this world; **karmaani**—karma, with regard to karmas;

that effects happiness—sorrow. What is that path? That path is where we do engage in karma but with a sentiment of detachment, with a sentiment of renunciation. But is detachment possible? To make detachment a possibility, the authors of the Upanishads state that nothing belongs to you—**‘eeshaa vaasyamidam sarvam’**—all is His. When all is His, nothing is yours, then why this attachment and desire? The use of the word ‘nara’ is noteworthy here. The word ‘nara’ constitutes of ‘na’ and ‘ra’ which means ‘who does not indulge in merriment—he who does not indulge in merriment is ‘nara’. The sentiment of detachment comes only when the perception in merriment is absent.)

Those human beings destroy atma, are covered with profound darkness and go to evil regions (*Brihad. 4-4-11*)—(3)

jijeevishet—should desire to live, may wish to live; **shatam**—hundred; **samaah**—upto years; i.e. (**shatam samaah**—upto 100 years, complete full life); **evam**—in this manner; **twayi**—in you; **na**—not; **anyathaa**—otherwise, in a different manner; **itah**—from here, from this; **asti**—is; **na**—does not; **karma**—conducted karma; **lipyate**—is coated, creates attachment; **narey**—(man i.e. **na raman**—who is not devoted) in man—(2)

असुर्या नाम ते लोका अन्धेन तमसावृताः ।

तास्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

asuryaa naam tey lokaa andhena tamasaavritaah. taanste pretyaa-bhi-gachchhanti yeke chaatmahano janaah—(3)

asuryaah—evil (full of evil sentiment); **naam**—with name; **tey**—those; **lokaah**—in that world, place, people; **andhena**—dense; **tamasaa**—with darkness; **aavritaah**—covered, surrounded; **taan**—to them; **tey**—they; **pretya**—after dying; **abhiga-chchhanti**—depart, attain; **ye**—those; **ke**—several, any; **cha**—and; **aatm-hanah**—who themselves destroy the atma, who indulge in decay of atma; **janaah**—people—(3)

(This Upanishad affirms the principle of karma. What kind of karma? Existence of atma or death of atma? The path of development, evolution is 'life of atma', the path of decay, decline is 'destruction of atma'. Whenever man follows the path of self-decline, at that very time he destroys his atma many times in a day. Atma is eternal, but violence, untruth, theft, unchastity, apprehension—are such that destroy atma. Pursuing the path of existence of self-transmits brightness, enthusiasm and uplift of atma; pursuing the path of destruction of self-transmits darkness, depression, deprivation of atma. The perception of bhoga (enjoyment) is the perception of the destruction of atma. The perception of enjoyment with detachment, non-attachment is the perception of the life of atma).

That God does not even quiver, but is more swift than the mind; the senses cannot find Him but He is present prior to the senses; He is stable and settled yet He leaves behind those who rush and run; due to Him, the air which is light itself, lifts the water which is heavy—(4)

अनेजदेकं मनसो जवीयो नैनहेवा आप्नुवन्पूर्वमर्षत् ।

तद्भावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

aneja-dekam manaso javeeyo nainad-devaa aapnuvan-poorvamarshat. taddhaavato-anyaana-atyeti tishthat-tasminnapo maatarishwaa dadhaati—(4)

anejad—without a quiver, without movement; **ekam**—alone; **manasah**—with mind; **javeeyah**—who has excessive speed; **na**—not; **enad**—to him; **devaah**—imbibed with divine quality, senses; **aapnuvan**—are able to find; **purvam**—even earlier; **arshat**—already present; **tad**—he; **dhavatah**—while running; **anyaana**—to others; **atyeti (ati+eti)**—crosses, leaves behind; **tishthat**—stable, still; **tasmin**—in him; **apah**—to waters, to karmas; **maatarishwaa**—air, the individual soul (jeevaatmaa); **dadhaati**—maintains—(4)

He moves, yet He does not; He is distant, yet near as well. He is within all this; yet He exists outside all this—(5)

(In the beginning of this Upanishad it is said that He dwells in each particle of the Universe. If He is settled in each particle, and each particle of the Universe is in motion, then what would be His motion? The authors of the Upanishad say about His movement: It is said that He does not even stir yet He is faster than the speed of mind, He is there before the senses reach Him. Finding himself in front of such a vast performer, man can give up his desires and be 'nishkaam' (without desire).

Observing is 'to glance', looking in depth—looking at each substance in depth whether He is present in it or not is 'detailed observance'. Who, in this manner of 'detailed observance' looks to all elements in atma and the atma in all elements, he does not commit sin because of this 'detailed

तदेजति तत्रैजति तद् दूरे तद्वन्तिके ।

तदन्तरस्य सर्वस्य तद् सर्वस्यास्य बाह्यतः ॥ ५ ॥

tadejati tannaijati tad-doorey tadwa-antikey.
tadantarasya sarvasya tadu sarvasya-asya baahyatah—(5)

tad—he; **ejati**—does move; **tad**—he; **na**—does not; **ejati**—move; **tad**—he; **doorey**—in distance; **tad**—he; **u**—definitely; **antikey**—close, near; **tad**—he; **antah**—within; **asya**—of this; **sarvasya**—of all; **tadu**—he only; **sarvasya**—of all; **asya**—of this; **baahyatah**—towards outside—(5)

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।

सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥ ६ ॥

yastu sarvaani bhootaani-aatmanyeva-anu-pashyati.
sarva-bhooteshu chaatmaanam tato na viju-gupsate—(6)

yah—he who; **tu**—however; **sarvaani**—all, entire; **bhutaani**—the five basic elements, to animate creatures; **aatmani**—in atma, in self; **eva**—particularly; **anupashyati**—with depth—observes in detail; **sarvabhooteshu**—in all

observance'. Because from the cover of each object he sees Him peeping. (We commit sin only when we think that no one is watching us)–(6)

All elements are absorbed in him with the perception of His wisdom, absorbed because the supreme spirit pervades in each atom, then what sort of attachment and what sort of grief for the one who engages in 'detailed observance' of the diversity of elements in the unity of atma?–(7)

(to glance'–with common gaze–one observers 'diversity' in the universe; with 'detailed observance'–observing by entering in each substance,–'unity' masked in 'diversity' is visible. Unity in what? The material world becomes one in nature and nature merges with its causal cause atma. The seer who observes the elimination of all elements in atma, he then neither enters in a stage of attachment nor grief. A living being (jeeva), entangled in the world can get stuck only in two situations. If worldly pleasures are available, then he

elements or creatures; **cha**–and; **atmaanam**–to atma, to self; **tatah**–because of that reason; after that; **na**–never; **vijugupsate**–commits sin, abhors, desires protection–(6)

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥

yasmin-sarvaani bhootaani-aatmaivaa-bhudwi jaanatah. tatra ko mohah kah shoka ekatwam-anupashyatah–(7)

yasmin–in whom; **sarvaani**–entire; **bhutaani**–five elements, creatures; **atma**–atma, similar to self; **eva**–particularly; **abhoot**–to come about, effected; **vijaanatah**–who is knowledgeable, of the learned; **tatra**–there, in that; **kah**–what, who; **mohah**–ignorance of duty and non-duty, loss of consciousness, affection; **kah**–what, who; **shokah**–sorrow, suffering, distress; **ekatwam**–towards unity; **anupashyatah**–to the one who observes and understands in depth–(7)

gets stuck to attachment, if pleasures are left out then, in a grieving state, he repents. If he is not entangled in the world, perception of self remains, then while performing 'karma' (deed) in the world, he does not get entangled. The non spiritual perception engrossed in five elements brings ignorance and grief, with spiritual perception of detachment and desirelessness both are discharged.)

He is all pervasive. He is the ultimate in purity. He has no body, without a body where can be the wound, nerves and pulse? From material view-point we call Him 'pure', spiritually we call Him 'devoid of sin'. He is a 'poet', this material world is His poetic composition. He is 'wise', He is the supremo of the spiritual world. He is omnipresent as also He is the 'uncaused cause'—He is His own self—He is not born. This creation is carrying on since eternity. The flow of creation proceeds incessantly. He provides and manages proper objects and what ought to happen at what time—he

स पर्यगाच्छुक्रमकायमत्रणमस्नाविरः शुद्धमपापविद्धम् । कविर्मनीषी
परिभूः स्वयंभूर्याथातथ्यतोऽर्थान्व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥

sa paryagaat-shukrama-akaayam-avranam-asnaaviram
shuddham-apaapavidham. kavir-maneeshee
paribhooh swayam-bhoor-yathaa-tathyato-arthaan-
vyadadhaat-shaashwateebhyah samaabhyah—(8)

sah—that supreme spirit; **paryagaat** (pari+agaat)—is all pervasive; **shukram**—pure, radiant; **akaayam**—without a form; **avranam**—without wounds; **asnaaviram**—without a nervous system; **shuddham**—without impurities, sacred; **apaapavidham**—devoid of evil; **kavih**—surpasses observance, who can see the future, creator of vedic verses, learned; **manishi**—who reflects, learned; **paribhuh**—omnipresent; **swayambhuh**—self-existent (He has no creator); **yaathaa-thyatah**—as is required similar to that; **arthaan**—to substances, to creation; **vyada-dhaat** (vi+adadhaat)—does, creates, has originated; **shaashva-teebhyah**—eternal, without

administers—(8)

Those who revere ‘ignorance’ that is ‘materialism’ reach intensive darkness, those who are engrossed in ‘knowledge’, that is ‘spiritualism’, and do not care about the material-world, they land themselves in greater intensive darkness (*Brihad. 4-4-10*)—(9)

‘Knowledge’ and ‘ignorance’ yield some different results. It is heard as such from solemn people who have explained about ‘knowledge’ and ‘ignorance’—(10)

obstruction, continuous; **samaa-bhyah**—since years, since ages—(8)

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।

ततो भूय इव ते तमो य उ विद्यायां रताः ॥ ९ ॥

andham tamah pravishanti ye-avidyaam-upaasate. tato-bhooya iva-tey tamo ya-u vidyaayaam rataah—(9)

andham tamah—to intense darkeness; **pravishanti**—incur; **ye**—those; **avidyaam**—different from knowledge (spiritual knowledge) to materialism; **upaasate**—revere, adore; **tatah**—from that; **bhuyah**—more than; **iva**—suppose, sort of; **tey**—they; **tamah**—to darkness; **ye**—who; **u**—with certainty; **vidyaayaam**—(only) in spiritual knowledge; **rataah**—are engrossed, involved—(9)

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया ।

इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥ १० ॥

anya-devaahur-vidyayaa-anyad-aahu-avidyayaa. iti shushrum dheeraanaam ye nastad-vicha-chakshire—(10)

anyad—other; **eva**—only; **aahu**—it is said; **vidyayaa**—from knowledge, from spiritual knowledge; **anyad**—another; **aahu**—it is stated; **avidyaa**—from ignorance, from materialism; **iti**—like this; **shushrum**—(we) have heard; **dheeraanaam**—of (from) wise-learned people; **ye**—who; who have; **nah**—to us, ours; **tad**—that, to him; **vichachakshire**—made a speech—(10)

‘Knowledge’ and ‘ignorance—those who understand this together, they cross over the flow of ‘death’ from ‘ignorance’ that is ‘science’; and experience the state of immortalities from ‘knowledge’ that is to say ‘spiritual knowledge’—(11)

Those who adore individualism, they enter profound darkness, and those who are engrossed in collectivism enter more than profound darkness—(12)

विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।

अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ ११ ॥

vidyaam chaa-vidyaam cha yastad-vedo-bhayam sah. avidyayaa mrityum teertwaa vidyayaa-amritam-ashnute—(11)

vidyaam—towards knowledge; **cha**—and; **avidyaam**—towards ignorance; **cha**—and; **yah**—who; **tad**—to that; **veda**—is aware; **ubhayam**—to both (knowledge and ignorance); **sah**—together; **avidya**—from ignorance; **mrityum**—to death; **teertwaa**—to cross, to accomplish; **vidyayaa**—from knowledge; **amritam**—to immortal status towards salvation; **ashnutey**—experiences, pervades, attains—(11)

अन्धं तमः प्रविशन्ति येऽसंभूतिमुपासते ।

ततो भूय इव ते तमो य उ संभूत्यां रताः ॥ १२ ॥

andham tamah pravishanti ye-asambhootim-upaasate. tato bhooya iva-tey tamo ya-u sambhootyaam rataah—(12)

andham tamah—to intense darkness; **pravishanti**—befalls; **ye**—who; **asambhutim**—not collective, to individualism, decomposition; **upaasate**—adore, devotion, give importance; **tatah**—from that; **bhuyah**—more than; **iva**—as if, like; **tey**—they; **tam**—to darkness; **ye**—who; **u**—with certainty; **sambhutyaaam**—to be confined to a group, in collectivism; **rataah**—involved, engrossed, who provide significance—(12)

Collectivism yields something else, not remaining collectively, and accepting an individual as predominant in society, individualism yields something other. This is what is heard from calm and composed people who have commented on both—(13)

Those who understand collectivism and individualism both together, they however, swim through the flow of death through individualism (looking at own welfare), but experience the immortal state through collectivism (looking at universal welfare). Individualism is the root of destruction,

अन्यदेवाहुः संभवादन्यदाहुरसंभवात् ।

इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १३ ॥

anya-devaahuh sambavaat-anya-daahu-rasam-bhavaat. iti shushrum dheeraanaam ye nastad-vichachakshire—(13)

anyad—another; **eva**—only, merely; **aahuh**—state, tell; **sambhavaat**—with collectivism; **anyad**—another; **aahuh**—state; **asambhavaat**—with individualism, **iti**—this, like this; **shushrum**—have been hearing; **dheeraanaam**—of (from) wise, learned people; **ye**—who have; **nah**—to us; **tad**—to him; **vichachakshire**—have spoken to—(13)

संभूतिं च विनाशं च यस्तद्वेदोभयं सह ।

विनाशेन मृत्युं तीर्त्वा संभूत्याऽमृतमश्नुते ॥ १४ ॥

sambhootimcha vinaasham cha yastad-vedobhayam sah. vinaashen mrityum teertwaa sambhootyaa-amritam-ashnute—(14)

sambhutim—to collectivism; **cha**—and; **vinaasham**—to disintegration, to individualism; **cha**—and; **yah**—who; **tad**—to that; **veda**—is aware; **ubhayam**—to both; **sah**—jointly, together; **vinaashena**—with disintegration, with individualism; **mrityum**—to death; **teertwaa**—after crossing, get through; **sambhutyaa**—with integration, with collectivism; **amritam**—to immortal status of salvation; **ashnute**—

hence another name of individualism is 'destruction'—(14)

(What happens because of individualism? One can collect means of food-drink etc. and can merely protect himself, but if this selfishness increases, keeping oneself in the forefront, without caring for others, then it can result in destruction nothing else. This selfishness gives rise to a reaction in society destroying individualism itself—therefore, it is said that one can cross over death with individualism, and be spared from death, nevertheless one gets nothing more than this, getting stuck in it destroys individualism itself).

The glittering golden lid has covered the face of truth. O' protector!—O, devotee desiring protection!—if you want to see the virtue of truth then uncover the lid, uplift the curtain—(15)

(A similar idea is in Chhaandogya, 8-3-1—'ta imey satyaah kaamaah anri-taa-pidhaanaah'—in this passage).

O' bestower of prosperity—the one amongst the sages—unique! Who observes restraint! 'Sun'—burning and radiant!

experiences, achieves—(14)

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।

तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥ १५ ॥

hiran-mayena paatrena satya-syaa-pihitam mukham. tatwam pooshannapaa-vrinu satya-dharmaaya drishtaye—(15)

hiranmayena—made of golden (nice colour) colour, with brightness, attractive; **paatrena**—with vessel, with cover; **satyasya**—of truth; **apihitam**—closed, covered; **mukham**—mouth, opening; **tat**—to that; **twam**—you (devotee); **pooshan!**—who nurtures, who desires to be cared for!; **apaavrinu**—move away, remove; **satyadharmaay**—for truth and righteousness; **drishtaye**—for seeing, for knowing—(15)

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्समूह । तेजो यत्ते रूपं कल्याणतमं
तत्ते पश्यामि योऽसावसौ युरुषः सोऽहमस्मि ॥ १६ ॥

Lord of people! the structure of your rays is spreading all over. Due to these rays the various forms of nature are splendid and radiant. I believe this radiance belongs to nature and not you, therefore, I consider nature as the ultimate.



O bestower! remove the curtain from the face of truth

pooshanne-karshe yama-soorya praaajaapatya vyooha-rashmin-samooaha. tejo yatte roopam kalyaan-tamam tatte pashyaami yo-saa-vasou purushah so-aham-asmī-(16)

pooshan—O bestower of prosperity!; **ekarshe**—O unique rishi (sage incarnate); **yama**—who maintains the rule of variable—invariable; **soorya**—who inspires all;

Please roll up your rays so that I may see your benevolent radiant form. Aha! With your rays drawn together, your lustre and splendour; your virtuous brilliance is revealed; how luminous it is! I am also the same—I am also a luminous purusha (God)—(16).

(Just as in macrocosm (brahmaand) nature is lighting with the lustre of a 'brahma-purush' (supreme being), I have overlooked 'brahm' and perceived nature as the ultimate. Similarly in microcosm (pind) with the lustre of aatm-purusha (God), the body is radiant. I overlooked 'aatm-tattva' (supreme soul) and thought the body as ultimate. Whatever is in 'brahmaand' (macrocosm) is also in pind (microcosm), whatever is in 'pind' is also in 'brahmaand'—this is the style of the Upanishads. According to this style the word, 'purusha' has been used for a graphic description of both 'brahmaand' and 'pind').

The jeevaatma-(praan) stays in the body, at the time of death it vanishes in the atmosphere (praan) of the universe. That praan (vital life) is immortal, not this body. The body

prajaapatya—O chief protector of people; **vyooha**—spread, disperse; **rashmeen**—the rays, the flame of knowledge; **samooha**—gather, collect; **tejah**—splendour, brilliance; **yat**—that; **tey**—your; **roopam**—appearance, character; **kalyaanatamam**—very beneficial; **tat**—to that; **tey**—your; **pashyaami**—I see, I know; **yah**—that; **asou**—this; **asou**—this; **purushah**—God; **sah**—that; **aham**—I; **asmi**—am—(16)

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।

ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥ १७ ॥

vaayu-ranilamam-mrita-mathedam bhasmaantam shareeram. om krato smara kritam smara krato smara kritam smara—(17)

vaayuh—praan, the dynamic jeevaatmaa; **anilam**—air, not made of nature (unnatural); **amritam**—is immortal; **atha**—

exists till it is reduced to ash. O jeeva (spirit-soul), the performer of karma (deed)! remember the future action (kratu)—the endeavour with which you have to perform and remember the past action (kriti) which you have already performed till now—(17)

O enlightened fire! O divine deity! you are aware of all kinds of 'karma'. Guide us to such a path of betterment leading to the course of morality. Let the inner self battle with the tortuous evil path and isolate it. We greet you repeatedly (Brihad 5-15)—(18)

(In this Upanishad the conflicts have been coordinated. Nature (prakriti)—purusha (God), enjoyment—renunciation, action-inaction, individual-society, ignorance-knowledge,

and; **idam**—this; **bhasmaantam**—(after death) finally to be reduced to ash; **shareeram**—body; **om**—to God; **krato**—to deeds to be done in forthcoming life. O jeeva; **smara**—remember; **kritam**—to deed already done; **smara**—remember; **krato smara kritam smara**—O jeeva (soul), the doer of deed (karma) remember God, remember your karma—(17)

अग्ने नया सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।

युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥ १८ ॥

agne naya supathaa raaye asmaan-vishwaani deva vayunaani vidwaan. yuyo-dhyasmajjuhu-raana-meno bhooyishthaam-te nama-uktim vidhema—(18)

agne—O enlightened God; **naya**—take us; **supathaa**—from the auspicious path; **raaye**—for prosperity and progress; **asmaan**—to us; **vishwaani**—all; **deva**—O God; **vayunaani**—to deeds, to wealth; **vidwaan**—you who is aware; **yuyodhi**—isolate, keep away; **asmat**—from us; **juhuraanam**—full of perversity; **enah**—sin; **bhooyishthaam**—very much, repeatedly; **tey**—your; **namah uktim**—to affirmation of greeting; **vidhema**—we do—(18)

material-spiritual, deed (karma)-wisdom, death-birth, destruction-origin, Brahm with attributes and without—coordinating these is true perception. The conduct of human society seems to be one sided. Some are after enjoyment (bhog), and some after renunciation (tyaag), some for this world and some for the other, some for ignorance and some after knowledge and some run after individualism and some after collectivism. The perception of the writer of the Upanishad is integrated. Along with this there are three other ideas which are of great significance. The first important matter that has been said is that we have to lead a life while performing action (karma) but not to be tied to the fruit of action. Karma has to be performed, one cannot live without karma, however there is such a scheme of life where karma continues to happen without the coating of karma. That is to see God in each and every particle of this universe. On the surface, it looks to be a material world, but under it He exists in each particle in disguise, He is the master of all. When He alone is the master then who are you and me? Sitting in His abode how am I the master of his possessions? All belongs to Him, nothing is mine—this perception changes the total course of life.

This point of view is the basic foundation of Indian culture. This very viewpoint is the structure of the Gita. The other thought in this Upanishad is that science, which in modern age is called ‘knowledge’ is called as mundane (superficial) (avidya). The Upanishad states that with science, i.e. ‘avidya’ one can cross over death (mrityu), but cannot find immortality (amrit). Science can only find ways to escape death, can explore means and regulations for health and medicines. Hunger (food-enjoyment) and thirst (desire-greed) as aspect of death (Brihad. 1-2-1) can be eliminated, but salvation (amrit) cannot be achieved. Salvation comes from spiritual knowledge and that is genuine knowledge (vidya). That is why Yaaajavalk sermonised Maitraee: ‘amritasya tu

naashaasti vittena'—wealth can be achieved from material world—not immortality. The third outstanding statement mentioned here is that 'individualism' can save man only from death, eating-drinking-wearing-dressing up;—man cannot proceed beyond this. To find salvation one has to go beyond this, one has to undo oneself in collectivism. Make self as a means for society, not society for self).